LICENSED,

*Apr.* 1. 1676.

*Ro. L'Estrange.*

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# THE ADMIRABLE VIRTUES, And Wonderful EFFECTS OF THE True and Genuine Tincture OF CORAL, In PHYSICK;

Grounded upon Reaſon, eſtabliſhed by Experience, and confirmed by Authentical Authors in all Ages.

Never found out plainly till now.

By *Theophilus Garencieres*,
Doctor in Phyſick, *Colleg. Lond.*

*Io ſuon Medico non di Parole ma d'Effetto.* Cardan.

*London*, Printed by *W. R.* for *Samuel Sprint* at the Sign of the Bell in *Little Britain*. 1676.

Collegium Sancti Johannis
Evangelistæ in Academia
Cantabrigiensi

To the Honorable

# Sr *WALTER LONG*,

## BARONET.

SIR,

I Hope not to incur your blame, when I prefix your Name to this ſmall Treatiſe. The Matter is new, though long ſought after; the ſcope is the

publick good, and my private aim is to ſhew my gratitude for ſo many obligations you have been pleaſed to lay upon me, beſides my hopes, that the deſign of the Subject may perhaps be approved by experiment, and the ſmalneſs of the Volume paſs among thoſe things that are not illuſory. And to ſay truth, under whoſe Wings could I have ſheltered it better than yours? Whoſe Affability and Candor is open to the greateſt

greatest Strangers, and particularly my Self, with your never enough to be commended, generous Hospitality.

But my intention here, being not to make your Panegyrick, I supersede and spare your Modesty, it being sufficient to me, if the Author and the Work can deserve your Protection, and the favorable Looks of your worthy Brother, Master *Robert*

*Long*, and so ingage me to remain the rest of my days

Your most humble

and affectionate Servant

*Garencieres.*

---

Ad

# Ad Authorem
## De Extracta *CORALII* Tinctura Dodecastichon.

A Multis quæsita diu Tinctura Rubentis
Coralii, nobis ecce reperta patet.
Quod veluti rigidum duresçit in aëre marmor,
Cardiacus mirâ jam datur arte Liquor.
Lethiferi poto coguntur cedere morbi;
Aufugiunt pestis dira, maligna febris.
Cedit & infantum convulsio; fœmina Læsæ
Matricis rabido læta dolore vacat.
Ista sub ingenti crescentia pharmaca ponto,
*Hippocratis* dicant munera digna manu.
Filum Parca secet; non te vixisse pigebit:
Si tua tam rarum tempora finit opus.

*Petrus Cottereau.*

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THE

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CHAP.

# CHAP. I.

## *Of* Coral, *and of the divers kinds thereof.*

*Coral* is a Shrub, growing in the bottom of the Sea, which becometh Stony when exposed to the Air.

*Sic &* Coralium, *quo primum contigit auras*
*Tempore, durescit; mollis fuit herba sub undis.*
Ovid. 4 Metamor.

Therefore is it called by the *Greeks* Λιθόδενδρον and Δενδρῖτης, that is, *The Stony Tree*, in *Latin Coralium.*

There is divers sorts of it according to their several colours; for there is a Red, a White, a Black, a Green, a Yellowish, of an Ash-colour and of mixed colours. The Red, which

which is called the *Male*, is preferred above all the reſt, and is the ſubject of this our Treatiſe. *Anſelmus de Booth*, Phyſician to the Emperor *Rodolphus* the Second, affirmeth, To have ſeen in the ſaid Emperors Cabinet, Branches of *Coral* of ſeveral colours upon the ſame Body; ſo that the Body of it was *Coral* and *Stony*, and the Branches *Ligneous* and *Woody*, which is not improbable to me; for I have ſeen in the North of *Ireland* a Lake called *Lake Neaugh*, wherein, if a piece of Wood that groweth thereabout be planted, that part which is in the Ground ſhall be turned into *Iron*, that which is in the Water into *Stone*, and what is above Water ſhall remain *Wood*. But let us come to *Coral* again, whoſe generation is not much unlike; for when that Juyce that is in it, called by the *Latins*, *Succus Lapideſcens*, runneth thorough the Body of the Vegetable, it altereth it, and turneth it into a ſtony ſubſtance. Whence we may g eſs, That *Coral*, under Water, is not altogether ſoft and flexible, though it groweth ſtony, when expoſed to the Air; which cannot be wondered at, ſeeing there be many Stones, both in *France* and *England*, which being newly digged out of the Ground, are in a manner as ſoft as Cheeſe: But having been a while expoſed

to

to the Air, grow to a conſiderable hardneſs, the Sun and the Air having exhauſted the wateriſh part of them. Now whether *Coral* groweth out of the Petrifying Juyce, or being ingendred as other Plants, is at laſt altered by the ſaid Petrifying Juyce, is a queſtion. For my part, I believe that it doth not grow without that Petrifying Juyce, no more then the *Sea-fan*, called *Corallina*, the *Alga*, and other Herbs which grow in the Sea, and that it doth not petrifie till it dieth: By dying, I mean, that when by the ordinary courſe of Nature, or by the violent action of the Stony Juyce, penetrating the inmoſt parts, the Plant is petrified. Now it is certain, that Nature maketh uſe ſometimes of the Petrifying Juyce for the producing of the Plant; for it hath been obſerved by many, that *Coral* hath grown out of the pieces and fragments of Earthen Pots. And in the Iſland called *Tabacco*, near *Africa*, which is half ſwallowed up by the Sea, much *Coral* is found, having its Roots in pieces of Earthen Pots. Now the reaſon why *Coral* ſhould petrifie, and other Plants not, is becauſe of its peculiar diſpoſition: As alſo, becauſe naturally there is a Petrifying Juyce in it, which forceth the Plant to receive a ſtony form; beſides the peculiar diſpoſition,

and

and preparation of it to receive ſuch a form. No reaſon can be given for its colour, no more then for that of a *Roſe*; for it cannot be referred to the firſt or ſecond qualities, no more than the ſight of the eye. God hath been pleaſed to adorn things with ſuch colours, and hath ſo inſerted them into their Seeds, as their *Archæus* can produce none other; *Coral* ſometimes groweth to the height of a man before it be ripe and turned Red, it ſeemeth of ſeveral colours; for as many Plants as I have ſeen that were not wholly petrified, were all of a Dusky, Green, or ſuch colour as we ſee in other Trees; and thoſe only begun to be Red, that had nothing woody in them, as we ſee that in Pears and Apples, the Red colour is a ſign of their ripeneſs and maturity. When *Coral* is newly taken out of the Sea, many impure things ſtick to it outwardly, which being taken of, the true colour ſheweth it ſelf. There are ſeveral ſorts of *Coral* in reſpect of their matter, for ſome is ſoft, other hard, ſome ſolid, ſome hollow, ſome rough, ſome poliſhed, ſome porous.

When *Coral* is taken out of the Sea, it is for the moſt part rough, and then is made ſmooth and poliſhed by the Artiſts: There is a Black *Coral* found in *Gallicia*, a Province

of

of *Spain*, and ſuch another ſort of courſe one, called *Savalia*, is brought from *Mauritany*, having the inſide woody, and the outſide horny, and ſtony, of a Black, Yellow, and Green colour. There is alſo a ſort of White *Coral* found in *Catalonia*, and called by the *Spaniards Polo:* This hath no Bark, and groweth in the bottom of the Sea, and not upon Rocks, as the Red doth. The beſt *Coral* is now found upon the Coaſts of *Tunis* and *Tripoli*. *Theophraſtus* in his Book περὶ λίθων reckoneth *Coral* among the precious Stones; and *Orpheus* in his Book περὶ λίθων ſpeaketh very much of *Coral*. Before I end this Chapter, and ſpeak of the Virtues of *Coral*, I will here, in favor of the curious, clear a doubt, and ſhew an error concerning its Nature that hath reigned a great while (becauſe *Pliny* writeth, that *Coral* while it is in the Sea, is as ſoft as Wax, but aſſoon as it cometh to the Air it groweth hard) by an Hiſtory, taken out of *Beguinus* own words in his *Tyrocinium Chymicum*.

Upon this Controverſie, *John Baptiſt* of *Nicole*, Squire of the City of *Marſeilles*, chief Commander for the Fiſhing of *Coral* in the Kingdom of *Tunis*, hath aſſured me, That in the year One thouſand five hundred eighty four, being upon the Sea of *Biſerty*, belong-

ing to the ſaid *Tunis*, where the ſaid Fiſhing of *Coral* was, and being curious to know the Nature of *Coral*, and how it groweth in the bottom of the Sea, cauſed a young Man to dive into the Sea a hundred fathom deep, being tied to a rope of a ſufficient length, with a weight of five and twenty pounds in each hand, to go to the bottom, charging him to bring ſome *Coral* from the bottom, and to obſerve, whether it was hard or ſoft. Being come above Water, he brought a Branch of *Coral* in each hand, affirming, That it was as hard in the bottom of the Sea, as out of it, and that being about eight or nine fathoms near the bottom, he felt an exceſſive cold. The ſame *Nicole* not contented therewith, as the Nets were coming up, and before they could be in the Air, caſt himſelf into the Sea about one fathom deep, and took ſome *Coral* ſticking to the Nets, which he found as hard as when it is in the Air. The ſame hath been confirmed to be me by the Lord of *La Piotier*, a Gentleman of *Lion*, who within theſe two years returned from the ſaid Fiſhing of *Coral*. Beſides this, the ſaid Squire *Nicole* aſſured me, that in the Spring when the *Coral* is plucked up, in the breaking of it, there iſſueth out a liquor like unto Milk, which falling upon any Stone, Wood,

Wood, Iron, or ſome other matter, produceth *Coral*; and that he had ſeen in the Cabinet of the great Duke at *Piſa*, the Skull of a dead Man, upon which was grown in the Sea, a great Branch of *Coral*; and an Anchor taken out of the Sea, upon which were ſeveral Branches of *Coral*, produced by the Juyce of *Coral* that fell upon it.

Here we muſt rectifie a kind of ſeeming contradiction, which is, when we have cited *Ovid* and *Mathiolus*, and ſaid, That *Coral* was ſoft under Water, and grew hard when it came into the Air; and in another place, That by the experiment of Squire *Nicole*, it was found to be hard under Water; therefore underſtand this only to be *Secundum magis & minus*, as of thoſe Stones which we have ſaid to be as ſoft as Cheeſe in the Earth, and then to harden in the Air when digged up, for the Reaſons before alledged. For though *Coral* may be hard in the bottom of the Sea, yet it is nothing ſo hard as when it hath been expoſed a while to the Air; and ſo we perceive it to be in all kind of Trees which dry and harden to the Air, when once weaned and ſeparated from their natural ſap or moiſture, and growing place.

## CHAP. II.

### *Of the Nature, Faculties, and Virtues of* Coral.

ACcording to the Famous *Dioſcorides* and his Learned Commentator *Mathiolus*, *Coral* in his manifeſt qualities is moderately aſtringent and cooling; but his ſpecifick qualities, are ſo many and wonderful, that I ſhould ſhow my ſelf too prolix and tedious, if I would treat of them one by one. Therefore I ſhall content my ſelf to lay down the chiefeſt, and to back them with the Authority of ſeveral Learned and Famous Men, and ſhall begin with *Anſelmus de Booth*, Phyſician to the Emperor *Rodolphus* the Second, in his Book *De Gemmis & Lapidibus*, wherein he ſaith, That the tincture of *Coral* ſtoppeth the immoderate Courſes of Women, both Red and White; the Running of the Reins; the Spitting of Blood; and cureth all Bloody Fluxes, and Gripings of the Guts; expelleth all kind of Gravel and Stones, and conſumeth the over-growing of the Spleen. *I can teſtifie of my ſelf* (ſaith he) *that being extreamly ſick of a Peſtilential Feaver, and fainting*

*ing every moment, and having been without ſleep four days and four nights; inſomuch, that all thoſe about me, deſpaired of my life, by taking in a Spoon ſix drops of the ſaid Tincture, with the decoction of Violets, upon an inſtant, and as it were miraculouſly, I was cured. For aſſoon as I had taken two Spoonfuls of the ſaid Tincture, I felt my Vital Spirits ſo refreſhed, and my Intrals ſo comforted by the gratefulneſs and efficacy of the ſaid Remedy; that as if the Light had expelled Darkneſs, I found manifeſtly the ſtrength of the diſeaſe abated, and fell into a critical Sweat (of which before there was no ſign.) So that Nature did thruſt to the skin abundance of Purple Spots, which preſently being obliterated and carried away by the Sweat, in a little time I recovered my former health. That Tincture* (ſaith he) *hath the faculty to bring the Body to a right temper by a certain Celeſtial Power, and eradicateth all Diſeaſes out of the Internal Parts, by reaſon of the Analogy it hath with the Vital Spirits, and the natural heat which it augmenteth and ſtrenghtneth, and therefore overcometh eaſily the contrary Diſeaſes.* It cureth the Falling Sickneſs in few weeks, though one hath had it from his youth. It is commended above all againſt the immoderate Fluxes of Women, either White or Red; for it doth ſtay them ſo, that

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the Women cannot fall into any inconvenience by it. It doth alſo ſtop all Fluxes of the Belly, and of the Blood from whatſoever part it floweth. It alſo ſtoppeth the old Runnings of the Reins. It is given in the Plague with admirable ſucceſs: Likewiſe in the Flux and Small Pox, chiefly when they do not come out kindly. It is alſo excellent againſt Melancholy and the Tympany. It appeaſeth the Pains of the Eyes, ſtayeth the Rheum, and taketh away the Spots that grow in the Eyes.

In a word, *Coral* ſtrengthneth the Heart, and therefore is a ſoveraign Remedy againſt the Plague, and all venemous, contagious, and malignant Diſeaſes. It is a certain Antidote in the Plague time, if one taketh of the ſaid Tincture in a Morning faſting, the quantity of half a drachm. It hath the ſame power againſt the poiſon of *Vitriol*, which is analogal to that of Feavers and Agues, cauſing Gripings in the Stomach, and the Guts, Vomiting, Looſeneſs, thickneſs and blackneſs of the Tongue, Short-breath, and other dangerous Symptoms, which is confirmed by *Foreſtus*, *Lib.*30. *Obſervat. Med. Obſervatione* 7. *in Scholio*. *Arnaldus Villanovanus* relateth, That if ten grains of the Tincture of *Coral* be given to a Child newly born, mixed

mixed with ſome of the Mothers Milk, before the Child hath taken any other Meat or Drink, that the ſaid Child ſhall never be troubled with the Falling-Sickneſs; which is alſo affirmed by *Camillus Leonardus*, *Lib.* 2. *Speculi Lapidum*, *Litera*, *c.* Thus far *Anſelmus de Booth.*

Our ſecond Author ſhall be *Crollius*, the Prince of *Chymiſts*, who ſaith this. As *Coral* doth wonderfully grow, ſo the Secrets that are in it, are altogether admirable, and its Faculties beyond expreſſion. The virtue of its Tincture is ſuch, that it is able to cleanſe and renew the Blood in ſuch ſort, as to cure all Diſeaſes that comes from the corruption thereof, and to reſtore health, ſtrength, and alacrity. It ſtoppeth all immoderate Fluxes in Women, being taken in *Plantain Water*; as alſo all Lasks and Fluxes of the Belly, as Bloody Fluxes, Dyſenteries, Diarrhœa's, taken in the decoction of the Roots of *Tormentil*; all Hæmorrhagies, Spitting of Blood, and Hæmorrhoides, taken in *Plantain Water*; cleanſeth and reneweth the Blood, taken in the *Water* of *Fumitory* or *Cichory*. Reſiſteth Putrefaction, ſtrengthneth the Heart, and the Vital Spirits, and preſerveth them from Poiſon, in *Water* of *Borrage* or *Bugloſſe*. Comforteth and ſtrengthneth the Stomach, and

the Natural heat in *Mint* or *Penniroyal Water*. Removeth all obſtructions, chiefly from the Lungs, Liver, and Kidneys, in *Water of Sorrel, Graſs, Little Centaury, Spleenwort, Liverwort.* Diſſolveth congealed Blood in *Water of Chervil* or *Daiſie.* It cureth abſolutely the Fits of the Mother, and the immoderate Fluxes of Women, in the *Water of Motherwort, Balm, Penniroyal.* It cureth the Dropſie, Convulſion, Palſie, Falling-Sickneſs, in *Cinnamon Water*, continuing for a while. It expelleth the Stone and Gravel in *Saxifrage Water*, or that of *Rest-Harrow.* The doſe is from ſix grains or ten, to a ſcruple or two, according to the age of the Patient, and the greatneſs of the diſtemper. It cureth Ulcers being applied to them, or mixed with Plaiſters proper for them.

The third Author ſhall be *Joannes Petrus Faber*, a famous Phyſician of *Monpelier*, who in his Book called *Myrothecium Spagiricum*, in the Chapter of *Coral*, ſpeaketh thus. The virtues and force of this Secret for the mundifying and purifying the Blood in all the Body, is ſuch as it may be given in all ſickneſſes and diſeaſes, which proceed from the corruption of the Blood, in ſo much that it is most excellent in the Leproſie. It ſtayeth immoderate Fluxes in Women being taken

in

in *Plantain Water*; as alſo all kinds of Looſeneſſes, and other Bloody Fluxes againſt Nature. It comforteth and ſtrengthneth the Heart wonderfully, as alſo the Stomach. Reſtoreth the Natural heat, by reaſon of its radical moiſture, which is almoſt equal to ours. It diſſolveth all Congealed Blood and Scorbutical Concretions, therefore alſo moſt profitable to thoſe that have the Stone and Gravel, being drunk in the *Water of Reſt-Harrow*. It is wonderfully efficacious in all venemous Ulcers, and others, if it be mixed with ſome proper *Balſam*, becauſe it mundifieth the Blood, and procureth Cicatrization.

The fourth Author ſhall be our worthy Countreyman, *Roger Bacon*, who in his Learned Treatiſe *De Retardanda Senectute*, commendeth *Coral* in theſe words. That Remedy which lieth in the bottom of the Sea, is of a wonderful virtue againſt the infirmities of old age, as experience teacheth us. It is hot and dry in the ſecond degree, as *Iſaac* affirmeth. It doth corroborate the Stomach, the Senſes, and all the internal parts.

The fifth Author ſhall be the moſt renowned *Fernelius*, who ſpeaking of *Coral*, ſaith thus; *Coral* being cold and dry in the ſecond degree, by his Aſtringent quality ſtrengthneth the Stomach, and efficaciouſly ſtoppeth all Bloody Fluxes,

Fluxes, preſerveth the ſtrength of the Heart, and fenceth it againſt all malignant and peſtilent Diſeaſes. Being taken inwardly, it ſtayeth the monethly Courſes of Women, and ſtrengthneth the Conception. It hindereth Excreſcences of Fleſh, filleth up the cavity of Ulcers, and weareth out the Scars in the Eyes. It cooleth the heat of Choler, and ſtayeth the eruptions of it, whether upward or downward. It ſtrengthneth the ſubſtance of the Liver, let it never be ſo looſe.

I could in confirmation of the Premiſſes, bring the authority of all the beſt Phyſicians in all Ages that have made mention of *Coral*, but that I am an Enemy to Prolixity and Repetitions. Theſe will ſerve to ſatisfie any reaſonable perſon, or elſe nothing will.

In a word, the Virtues of *Coral* are ſo great and wonderful, that many grave and authentical Authors did not ſtick to ſay, That it was an Amulet or Charm againſt Fearfulneſs, Bewitchings, Sorceries, Poyſons, Falling-Sickneſs, Aſſaults of the Devil, Lightnings, Seaſtorms, and other dangers whatſoever. Therefore in ancient time it was dedicated to *Jupiter* and *Apollo*. But of theſe laſt qualities, let every one believe as much as he thinketh fitting: Certain it is, by the teſtimony of *Pliny*, and others, that anciently it was among the

*Indians*

*Indians* almoſt of an equal value with Pearls of the ſame bigneſs. It is alſo certain, that Red *Coral*, if worn by a Man, hath, and preſerveth its colour better than that which is worn by a Woman; perhaps, becauſe the heat of a Man is greater than that of a Woman; and the vapors that exhale out of his Body are purer.

Moreover, it is an undoubted truth, That Red *Coral* will grow pale, blewiſh, and maculated with ſeveral ſpots, when it is worn by one that is nigh death, or dangerouſly ſick, and will foretel Diſeaſes by the changing of its colour. This I found true by a ſad experience of my own; for having once a Girl about Twelve Moneths old that wore a Bracelet of *Coral*, ſhe fell into a Peſtilential Feaver: So that when I came home and ſpied the *Coral* quite altered, I began preſently to deſpair of her recovery, which I would not have done, if I had known then the Tincture of *Coral*, as I do now. She lived but two days in that caſe. After her death I would have taken the Bracelet from her, and tried whether I could have brought it to its former colour again; but the Mother would never ſuffer it, but would have it buried with her, leſt the ſight of it ſhould bring her into remembrance of her loſs, and ſo deprived me of

Fluxes, preſerveth the ſtrength of the Heart, and fenceth it againſt all malignant and peſtilent Diſeaſes. Being taken inwardly, it ſtayeth the monethly Courſes of Women, and ſtrengthneth the Conception. It hindereth Excreſcences of Fleſh, filleth up the cavity of Ulcers, and weareth out the Scars in the Eyes. It cooleth the heat of Choler, and ſtayeth the eruptions of it, whether upward or downward. It ſtrengthneth the ſubſtance of the Liver, let it never be ſo looſe.

I could in confirmation of the Premiſſes, bring the authority of all the beſt Phyſicians in all Ages that have made mention of *Coral*, but that I am an Enemy to Prolixity and Repetitions. Theſe will ſerve to ſatisfie any reaſonable perſon, or elſe nothing will.

In a word, the Virtues of *Coral* are ſo great and wonderful, that many grave and authentical Authors did not ſtick to ſay, That it was an Amulet or Charm againſt Fearfulneſs, Bewitchings, Sorceries, Poyſons, Falling-Sickneſs, Aſſaults of the Devil, Lightnings, Seaſtorms, and other dangers whatſoever. Therefore in ancient time it was dedicated to *Jupiter* and *Apollo*. But of theſe laſt qualities, let every one believe as much as he thinketh fitting: Certain it is, by the teſtimony of *Pliny*, and others, that anciently it was among the

*Indians*

*Indians* almoſt of an equal value with Pearls of the ſame bigneſs. It is alſo certain, that Red *Coral*, if worn by a Man, hath, and preſerveth its colour better than that which is worn by a Woman; perhaps, becauſe the heat of a Man is greater than that of a Woman; and the vapors that exhale out of his Body are purer.

Moreover, it is an undoubted truth, That Red *Coral* will grow pale, blewiſh, and maculated with ſeveral ſpots, when it is worn by one that is nigh death, or dangerouſly ſick, and will foretel Diſeaſes by the changing of its colour. This I found true by a ſad experience of my own; for having once a Girl about Twelve Moneths old that wore a Bracelet of *Coral*, ſhe fell into a Peſtilential Feaver: So that when I came home and ſpied the *Coral* quite altered, I began preſently to deſpair of her recovery, which I would not have done, if I had known then the Tincture of *Coral*, as I do now. She lived but two days in that caſe. After her death I would have taken the Bracelet from her, and tried whether I could have brought it to its former colour again; but the Mother would never ſuffer it, but would have it buried with her, leſt the ſight of it ſhould bring her into remembrance of her loſs, and ſo deprived me of

of ſo juſt a curioſity. Here by the By, Let us conſider what affliction it is to Parents to ſee their young Children ſick, without any Remedy, and not able to expreſs their own grievances, whereas now a ſpoonful of this Tincture, which is pleaſant to the taſte, and can be no ways hurtful, may preſerve them alive to the honor and glory of God, and the ſatisfaction, and joy of their Parents and Relations.

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CHAP.

## CHAP. III.

### *Of the Tincture of* Coral; *and what is Tincture.*

TIncture is an Extract of the Colours adhering to mixed Bodies, and of the formal qualities thereof. Whence cometh it, that Tinctures are ſometimes called *Oyls*, ſometimes *Spirits*, and ſometimes *Quinteſcence*. In the Extraction of Tinctures, the Chymical Artiſts do chiefly labor, that they may ſeparate the formal Virtue of the mixed Bodies, in which lieth the faculty of curing Diſeaſes from its proper Matter or Feculent Body; which is unprofitable, Terreſtrial or Wateriſh; for they draw by Extraction and Means of a determinated *Menſtruum* (for the ſame *Menſtruum* is not fit to draw all kinds of Tinctures) the Tincture or Eſſence of it, which is the moſt ſecret and internal ſubſtance that Nature had incloſed and concealed in the Intrals of it, to preſerve it from all external injuries and accidents. And after that, they draw or abſtract the *Menſtruum* from it; and the Tincture or Eſſence remaineth in the bottom of the Veſſel, in the conſiſtence of Honey

or

or Pap, and then it is properly called *Extract*. But if it be in a Liquid form joyned with its *Menſtruum*, and repreſenting the colour out of which it is drawn, then it is properly called *Tincture*. Therefore obſerve that by the word Tincture, the *Chymiſts* underſtand the colours ſticking to the Eſſence of the mixed Bodies, and to the formal qualities drawn out of them.

Here we muſt make an exact diſtinction, between a Diſſolution and an Extraction of the Tincture; for in a true Tincture we extract only the formal Virtue of the ſubject, the maſs and lump of the Body remaining whole; but in a diſſolution, the whole compound is reduced into minute parts. Hence cometh it, that the doſe of the Tincture is ſmall, but that of the diſſolution muſt be in a greater quantity, becauſe it is not ſo efficacious.

Obſerve alſo, That there is no true Tincture, but that which remaineth of the ſame colour as the mixed Body was, after the *Menſtruum* is extracted from it. If by this rule many Tinctures be examined, it will be eaſily known that they are no true Tinctures, but that their colour proceedeth from the mixture of the *Menſtruum* with the Body diſſolved.

For

For example, Let any body take of the Vulgar Tinctures of *Coral*, if you exhale or diſtil the *Menſtruum* from them, it will go away pure and clear, and that which remaineth ſhall not be Red, but ſhall look either like Lime or Salt; whereas, if it were a true Tincture, and a Red Subſtance extracted from the Body, it ſhould remain ſo, though the *Menſtruum* were abſtracted from it. But that Tinctures are not always true, but vary according to their *Menſtruums*, is evident in that ſeveral colours may be extracted out of one and the ſame thing by ſeveral *Menſtruums*. For example, if you put upon Silver calcined with *Mercury* ſublimate, the *Spirit of Salt*; you ſhall have a Green colour like an Emerald, but if you put upon it the *Spirit of Urine* impregnated with the *Salt of Urine*, it will be of a Blew colour. Theſe contradictions did perſwade once *Crollius*, an excellent Chymiſt, when he wrote his Book called *Baſilica Chymica*, That the true Tincture of *Coral* was impoſſible to be had, or at leaſt, that it was not his fortune ever to ſee any. But we ſhall convince him ſufficiently of the contrary, and as many as ſhall be of his opinion.

Here I cannot wonder enough at many Chymiſts and Phyſicians of good note, who through ignorance, or by hear-ſay, for the obtaining

obtaining the Tincture of *Coral*, adviſe to calcine it, that the Tincture may be drawn out of it, without conſidering that in the Calcination the fire burneth and conſumeth the Tincture, and that Calcination is good for nothing but to Extract the Salt of it, which alſo hath ſeveral Faculties in Phyſick of which we ſhall ſpeak in its proper place. For Calcination is the Reduction of a mixed Body into a Calx or Lime made by fire, which depriveth the ſaid mixed Body of the humor or moiſture that united the parts together.

Now it is time to come to the true Tincture of *Coral*. Take therefore (for an experiment) half an ounce of the beſt *Coral* in Powder, put it in a Viol of about half a pint, pour upon it ſix ounces of our *Menſtruum*, and ſtop the Viol cloſe with a Cork, you ſhall perceive, that within four hours the ſaid *Menſtruum* will be coloured Red, then pour it out, and put new upon the ſame *Coral*, and ſo do, ſo often till you ſhall ſee the *Coral* white in the bottom of the Glaſs, then abſtract the *Menſtruum* in *Balneo*, in the bottom ſhall remain the true Tincture of *Coral* as Red as Blood, and the Body ſhall remain in the Viol as white as Snow: Edulcorate, that is, Waſh the ſaid Tincture from its *Menſtruum* with ſome Cordial

dial Water, which you ſhall afterwards Abſtract from the Tincture in *Balneo*, till it be almoſt dry, then ſhalt thou have the true Tincture of *Coral*, moſt efficacious for the aforementioned Diſeaſes, being given in ſome appropriated *Vehiculum*, and fit for the diſtemper. The doſe is from ten drops to twenty, or thirty, in two ounces of an appropriated Liquor.

When you have Extracted the Tincture of *Coral*, do not ſlight or throw away the Body of *Coral* which remaineth in the Viol, for out of it may, by Chymical Art, be Extracted the Salt of *Coral*; which in all reſpects emulateth and cometh very near the Tincture, except in the curing of malignant and peſtilential Diſeaſes.

I am here much ſurpriſed at the contradictory opinion of *Philibert Guibert*, a famous Phyſician of *Paris*, who in ſeveral places of his Book, called *The Charitable Phyſician*, having highly commended the uſe of *Venice Treacle* againſt the Plague, and other venemous Diſeaſes, according to the doctrine of the beſt Phyſicians, doth at laſt in his Treatiſe of the Plague, exclaim againſt it as againſt an infamous Remedy, contrary to the authority of the beſt Phyſicians, and the conſtant experience of all Ages, as I have ſhewed in

my Treatiſe of the laſt Plague *Anno* 1665. and inſtead of it, ſubſtituteth two Antidotes of his own, which are ſomething Comical. The firſt is, The uſe of good Wine; the ſecond is that which he calleth *Electuarium de tribus Adverbiis. Cito, longe, tarde.* That is, to be gone quickly out of the infected place, to go far from it, and to come back as late as one can, according to this old Diſtich.

*Hæc tria tabificam pellunt Adverbia Peſtem,*
*Mox, longe, tarde, cede, recede, redi.*

But as we do not deny that Wine is a noble Aliment, and a great Cordial, ſo do we think it too weak alone to cure the Plague, as is ſeen in many places where people drink nothing but Wine, and that of the beſt: No more than his Antidote of the three Adverbs, many having met with the Plague in the Country, which they might have avoided, if they had ſtayed in the City, as I did all the while: For I do undertake (with the Grace of God) to cure the fierceſt Plague with *Venice Treacle*, and my Tincture of *Coral*. Add to this, that many people are not able to go out of Town, either want of means or relations, or being incumbred with a numerous Family.

Before

Before we finish this Chapter, it will be worth the curiosity of the Reader to know how to Extract the Salt of *Coral*, which we have said to emulate the Virtues of the Tincture, except in the curing of the Plague, and malignant Feavers.

Take therefore that white Body of *Coral* which remaineth in the Viol, after the Extraction of the Tincture, wash it very well with fair water, dry it gently upon a soft fire, and then pour upon it by degrees Vinegar, that hath been distilled three times, as much as will cover it four Fingers above, then digest and dissolve that together, and after the solution, Abstract the Vinegar till the *Coral* be dry; then wash the *Coral* with distilled water, to take away the acrimony of the Vinegar; after that, evaporate the Water till there remaineth a Salt as white as Snow, and free from all acrimony, which must be kept in a Glass close stopt.

Its virtues are most excellent, for it purifieth the Blood in all the Body, which it restoreth to its former strength. It stoppeth all Fluxes of the Womb, of the Belly, and of the Hæmorrhoides. It strengthneth the Heart, and the Stomach; it openeth all the obstructions of the internal parts; it dissolveth congealed Blood. It is most excellent in the

Dropſie, Palſie, Convulſion, the Stone, Fits of the Mother. *Crollius* is of the ſame opinion; for he ſaith, That it purifieth the Blood, and cureth in a ſhort time all Diſeaſes that proceed from the corruption of it, if it be taken in *Cichory* or *Fumitory Water*. To ſtop all exceſſive Fluxes and loſs of Blood, as well by Dyſenteries and Hæmorrhoides, and ſuch like; as Hepatical Fluxes, Lienterical, Menſtrual, Spermatical, Bleeding at the Noſe, Spitting of Blood, being taken in *Plantain Water*, or ſuch like; to reſiſt putrefaction, to ſtrengthen the Brains, the Stomach, the Natural heat, and the Vital Spirits, and to preſerve the Heart againſt all poyſon; to remove all obſtructions from the noble parts, to wit, The Lungs, the Liver, and the Kidneys; to diſſolve congealed Blood, and to cure the moſt ſtubborn Fits of the Mother, and ſuperfluities of the Monethly Courſes, being taken in the Water of *Motherwort*, *Balm*, or *Pennyroyal*. See *Crollius* in *Baſilica Chymica*, and *Anſelmus de Booth*, *cap.* 154. *Lib.* 3. *de Gemmis*.

In the Dropſie, Palſie, Falling-Sickneſs, and Convulſion, this Salt is taken with admirable ſucceſs in *Cinnamon Water*; and for the Stone, in the Water of *Reſt-Harrow*. It may

may alſo be put in *Lozenges*, and be taken in ſtead of common Salt in a boiled Egg, or in Broth, or in White Wine.

## CHAP. IV.

### *Why in the Curing of Diſeaſes, we chuſe rather to make uſe of the Tincture of* Coral, *then of the whole Body in Subſtance however prepared.*

DIſeaſes never come upon mankind, but by a Segregation and Heterogeneity of humors; for while the Craſis or Temperament of the Humors, remaineth whole, Nature conſtantly performeth her Functions, the Spirits play their part, and the œconomy of the Body remaineth intire; but aſſoon as the Humors begin to ſeparate themſelves, and to jar one againſt another, the Spirits are ſcattered, the Humors putrifie; and if there be any malignity in the Air, it introduceth itſelf immediately into that *Chaos*.

Now theſe Indications teach Phyſicians, firſt, to expel the malignity as the moſt preſſing; ſecondly, to ſettle the Spirits; thirdly, to unite again the Humors. Now the malignity being aerial, cannot be expelled, but by formal Qualities, neither can the Spirits be ſettled but by the ſame; which both being done, the third, which is the union of the Humors

Humors, will of neceſſity follow; for the Cauſe being removed, the Effect inſueth. Theſe things cannot eaſily be done by a Body in Subſtance, (ſuppoſe *Coral* in Powder) for in that Body the three Principles of Nature, to wit, *Salt*, *Sulphur*, and *Mercury*, remain united together, and ſo adhere one to another; that although nature may digeſt them, yet will they not ſeparate themſelves to do the Body any determinate good, but will either undigeſted or digeſted, go all along and keep company together; whereas, when they are ſeparated one from the other, they work determinately by the help of a proper *Vehiculum*, upon the diſeaſe aimed at. For though all the parts (for example of *Coral*) be friendly to an Humane Body, yet are they more friendly one to another, and will not ſeparate themſelves to do a Body good, but will rather ſtick cloſe and periſh together, to the illuſion of the Phyſician, and the deluſion of the Patient. The ſecond Reaſon is, That when the Remedy is given in Subſtance, Nature is put to the work and task of digeſting it, and in the mean time the diſeaſe (chiefly if it be aerial) getteth footing, the ſtrength declineth, and ſo many times the Scales weigh down; whereas, if it be given ſeparate (ſuppoſe the Tincture of *Coral*) Nature preſently layeth

hold on it, cheareth up the heart with it, who presently as the Sun of the Microcosm sendeth it, by way of irradiation, to the part affected, and so relieveth the Patient.

Another inconvenience ariseth from giving Remedies in Substance, which is, that when the thinnest part of the Remedy, is dissolved in the Body, the thickest, which the *Latins* call *Fæx* or *Crassamentum*, remains in the way, and many times causeth stubborn obstructions, and other accidents, whose Causes being unknown to the Physician, because unsuspected, produce many times several accidents worse than the Disease that was intended at first to be cured. This is to be daily observed in those that use gross and fæculent Meats, and by the Reason we have alledged before, fall into stoppages and obstructions, and consequently into divers Diseases hard to be cured.

From this Reason it is, that Spirits and Essences separated and sublimated, work more powerfully and efficaciously, than when they are wrapt and involved in their whole Bodies, out of whom they cannot easily extricate themselves, and shew forth their power and virtue, as you may observe in Spirit of Wine well rectified, one spoonful of which shall work more effect then a quart

of

of the common one, out of which it is extracted. The ſame is of Vinegar, which, if it be pure and good, ſhall in the quantity of a ſpoonful, in Sawces, Salets, or other condiments, do more effect than a quart of the common one, and with leſs charge and more gratefulneſs; becauſe its efficacy and virtue before was dulled, allayed, and made ineffacious by the fæces, phlegm, and other impurities that adhered to it. Upon this Reaſon, the Remedies that are to be adminiſtred to Humane Bodies, are to be pure, rectified and exalted: If you well conſider the effect you expect from them, and the dignity of the ſubject with whom you have to do. Therefore the beſt Chymiſts in all Ages have endeavored and labored to make their Remedies as pure and defæcated as poſſibly they could, that the effect aimed at, might follow, and the Humane Bodies excellency ſhould not be violated, as it is not, when in the preparation of the Remedies, the pure is ſeparated from the impure, the uſeful from the unprofitable, the ſpiritual from the corporeal, and the cordial from the poyſon: And thus they do not lie heavy upon the Stomach, they beget no impurities, cauſe no new obſtructions, but immediately fight againſt the Diſeaſes, and overcome them. Thus, Beer well ſettled

is

is wholeſomer than new; thus Wine ſeparated from its Tartar, is better for the taſte, and for the health, then when it is newly extracted from the Grape; thus the Meats we eat, being ſeparated by Nature from their Excrements, after many light concoctions and ſeparations of Excrements in the Liver, and in the Veins, are at laſt made fitter for the nouriſhment of the parts. Thus, *Cinnamon Water* ſhall ſooner and more efficaciouſly comfort the Heart, than *Cinnamon* it ſelf in Subſtance; thus, a few drops of *Oyl of Aniſeed* ſhall work more effectually then many Seeds; and thus of the reſt. Whereby you may ſee that Remedies well prepared and purified, are extraordinary efficacious for the cure of the worſe Diſeaſes; as the Falling-ſickneſs, the Convulſion, the Dropſie, the Quartan Ague, the Gout, and other Diſeaſes commonly deemed incurable; and that with all ſafety, diligence, and alacrity, imitating Nature in this, which doth not ſend to the parts for their nouriſhment the Meats as they are raw and whole, but altereth them in the Stomach, digeſteth and deſtroyeth them, and in the Liver ſeparateth the pureſt from the Excrements.

Now concerning the penetration of the Virtue of the Tincture of *Coral*, to the remoteſt

moteſt parts, for the Curing of thoſe deſperate Diſeaſes, we have mentioned, as Falling-ſickneſs, Convulſion, Gout, Pox, Bleeding out of any part of the Body, *&c.* Conſider how the Milk of a Nurſe that hath taken *Rheubarb*, is able to purge a Suckling-Infant, *&c.*

CHAP.

## *How the Tincture of* Coral *worketh upon Diſeaſes.*

But that we may make this obvious to the meaneſt capacities, we will lay here open the moſt ſecret Foundations of Phyſick, to wit, The Actinoboliſm of Natural things, which is no where elſe ſo clearly to be ſeen as in Medicinal ones; and this is twofold, either to life or to death. Which that you may underſtand, you muſt obſerve, That as all things were created for Mans ſake, even ſo there was given to every one a particular virtue by which Man might be preſerved: For he that intendeth the End, intendeth alſo the Means to attain it, as are the Virtues of Natural things. Seeing then that there is no Member in an Humane Body, but hath its proper and peculiar infirmities, the moſt High hath provided Remedies againſt all them; ſeeing alſo that there be Members hidden and concealed in the moſt retired places of the Body, where there was no acceſs for Herbs and Plants to come to. He hath given them like as it were Beams of Light, ſpreding themſelves round like thoſe of the Sun, which paſſing through all the Body, do by their Actinoboliſm or Irradiation,

Irradiation, penetrate to that Member which is correſpondent to them, and hath need of their Faculties and Virtues. Hence cometh, that the Remedies having ſpred the Beams of their Virtues, go directly to that Member which is analogal and correſpondent with them, and ſtrengthen and comfort it. Thus all Cordials by their Actinoboliſm, do not meddle with the Liver, Brains, or Spleen; but with the Heart.

The Hepatical Remedies by their Actinoboliſm, do not comfort the Kidneys or the Lungs, but the Liver: Thus, the Diureticks meddle not with the Liver, Heart, or Brains, but with the emulgent Veins, and the Bladder. Thus, the Actinoboliſm of the Cathartick and Diaphoreticks, gather together into the Intrals, all the Choler lurking in the Body, and from thence carry it away as a ſuperfluous and noxious thing.

Hence it is manifeſt, by what Reaſon the compounded Medicines, indowed with divers qualities, work upon the Body unconfuſedly, and are no hinderance one to another, no more than the Suns Beams are among themſelves, as it is demonſtrable in Mathematicks. For ſeeing that the Specifick Virtues of each Medicines which enter into the Compoſition, remain in it after the loſs of their firſt qualities,

lities, when they are received in the Stomach, as in a Natural place, every kind, without mixing one with another, and confounding their Beams, tends to that part to which it is affected, and hath correſpondency with, and with their Actinoboliſm, do wonderfully ſtrengthen and comfort it. Whence cometh, that all the Members being comforted, the Natural heat muſt alſo of neceſſity be ſtrengthned; and the more it is, the leſs power will the Diſeaſe have; inſomuch, that we may imagine in Phylick as many Centers of Virtues as there be Individuals that compound it; and if there be many Cordials mixed together, they all ſhall caſt their Beams upon the Heart: Thoſe Herbs that have relation to the Lungs, ſhall work that way, and the Hepatical ones, ſhall all tend to comfort the Liver. And thus by the Aggregation of ſo many Virtues, the Body muſt of neceſſity prevail againſt the Diſeaſe: So contrariwiſe, that Antipathetical Actinoboliſm which proceedeth from poyſons, and poyſonous things, aſſoon as it is got down into the Stomach, doth firſt attack the Heart, as the fortreſs of the Body. Thus the Mineral Poyſons, as, *Arſenick*, *Orpine*, *Ochra*, and the Poyſons of Serpents, by their radiation, infect the next Blood, and that the next, and ſo conſequently,

ly, till it hath reached to the Heart. Whence if it be not expelled by the Antactinoboliſm of ſome counterpoyſon it bringeth deſtruction to the party: Beſides that, every Member hath its peculiar Poyſons; for ſome do not attack the Heart immediately, but the Lungs. As, that *Zoophyte*, called *Pulmo Marinus*, which being eaten, ulcerateth the Lungs, and bringeth the party into a ſlow Conſumption. The *Sardonian Smallage*, as alſo that Inſect called *Tarantola*, invading the Seats of the Spirits; and the Arteries and Muſcles, provoketh a Man to laughing and dancing. The biting of the Serpent called *Dypſas*, as ſoon as it beginneth to diffuſe, doth by its Radiation bring the Liver into Putrefraction. The biting of a Mad-Dog giveth to a Man the Dogs manners; for he continually barketh, biteth, and feareth Water. The biting of a Mad-Cat, imparteth the Cats manners. *Skenkius* relateth of a Maid that had eaten of a Cats Brains, and did perfectly imitate a Cats manners, expreſſing its voice, and hunting after Mice with her crooked Fingers and Nails. The Poyſon of an Aſp being an enemy to the Nerves, doth by its Radiation cauſe a ſudden lack of Senſe in all the Limbs which it corrupteth. The biting of the Serpent (called for that reaſon *Hæmorrhois*) by its Radiation

Radiation turneth all the Humors of the Body into Blood, as *Geſnerus* witneſſeth, *Lib.* 5. *Hiſt. Anim.* Which is confirmed by *Lucretius* in his Ninth Book, by theſe excellent Verſes.

*Impreſſit dentes Hæmorrhois aſpera* Tullo,
*Magnanimo juveni miratorique* Catonis:
*Utque ſolet pariter totis ſe effundere venis*
Corycii *preſſura croci: Sic omnia membra*
*Emiſere ſimul rutilum pro ſanguine virus.*
*Sanguis erant lachrymæ: Quæcumque foramina* (*novit*
*Humor, ab iis largus manat cruor: Ora redun-* (*dant*
*Et patulæ nares, ſudor rubet, omnia plenis,*
*Membra fluunt venis: Totum eſt pro vulnere cor-* (*pus.*

We may ſee by theſe and ſeveral other Experiments, which I omit for brevities ſake, that the ſeveral Members and Parts of the Body have their ſeveral Subſtances, which do not work by their proper Poyſons, but by the Diffuſion of their Radiant Virtues; which cannot be remedied, but by the Radiation of contrary Subſtances which deſtroy thoſe venemous qualities, even as the ſhadows and darkneſſes cannot be deſtroyed but by the Radiation

Radiation of Light. From all theſe things it is evident, that there is nothing in Nature without that virtue of Radiation, inſerted by the Author of Nature, for thoſe ends beſt known to himſelf, and in imitation of the Light, inſomuch, that the Judicious Reader, by this Doctrine of *Actinoboliſms*, and that of *Magnetiſms*, may as with two Wings ſoar to the higheſt knowledge of Natural things. He that will be further ſatisfied in examples of that nature, let him read *Skenkius de Venenis*.

To theſe muſt be added what we have ſaid before, to wit, That the Specifick Virtues of each Medicine that enters into a compoſition, remain in it after the loſs of their firſt qualities. which may be proved by this Experiment.

Take *Nettles*, dry them, and burn them to aſhes, make Lees of thoſe aſhes; expoſe the Lees in the night to the Air, till it be covered with an Icy thin Skin, and you ſhall ſee in that Skin the perfect figure of a *Nettle*, with the ſtretching of its fibers and jagged Leaves, as if it were a Natural one; and if you look upon it with a Magnifying Glaſs, you ſhall perceive with admiration all the figure of the *Nettle*, grown out of ſmall and almoſt infinite number of ſmall Cellules. The

ſame will happen in any other Plant, to ſhew that no Seed can be ſo exactly mixed with other things, but it will retain and affect ſtill its own Nature. All this that we have ſaid, tendeth to ſhew how *Coral* bringeth to paſs all thoſe wonderful Virtues we have attributed to it. Thoſe that ſhall deſire to be better ſatisfied in this Doctrine of Actinoboliſm and Radiation, let them ſeriouſly meditate the Plaſtical Virtue of all Seeds, in which, being ſeated in the abſtruſeſt parts of the Body, doth without any tools or noiſe, produce a work ſo wonderful in variety and comlineſs of Parts, and that, out of a rough and inform matter, in which there is no diſtinction of parts, nor variety that may be obſerved by the Senſes. For we ſee that in the Seed, without any appearance lieth and lurketh the whole Tree, with the Roots, the Body, the Boughs, the Leaves, and the Fruits. Out of one Corn of Wheat, proceedeth the Root, the Stalk, the Ear, and the Corn. In an Egg, which is the Seed of Birds, lurketh the whole Bird, with all, and every one of its Limbs, and all the differences of its colours. In the Seed lieth the Body of the Animals with all its Limbs, the Heart, the Brains, the Lungs, the Liver, the Spleen, the Stomach, the Kidneys, the Bladder, the Nerves, Tendons.

dons, Muſcles, Veins, Arteries, &c. Every one of which hath its proper and certain figure, its colour, and proprieties. Who ſevereth ſo many various things hidden in an Homogeneal Body, who ſeparateth an uniform Matter into Bones, Humors, Fleſh, Griſtles? &c. None other certainly, but that Plaſtical Virtue which the Almighty hath inſerted into all things that were to be propagated by Generation. This Virtue giveth to every Limb its due ſcituation, colour, figure, proportion, and quality: By its workmanſhip the Body is hollowed into ſo many Pipes, Chanels, Paſſages, and Meanders. Therefore, we ſuppoſe, that the ſame Plaſtical Virtue, is diffuſed in all the parts of the Seed: So that it is all in all, and all in every part of the Seed.

The reaſon is, That the Productions are ſometimes but one, and ſometimes many; and that the Production that cometh from one part of the Seed, is no leſs perfect than that which cometh from the whole: And finally, that there is no confuſion nor inordination of parts, which of neceſſity ſhould happen, if it were not uniform with the Subject; for if one part of the Seed were taken away, one part of the Production ſhould alſo be wanting. And thus ſhould

happen a Confuſion in the Figure by the tranſpoſition of the parts : And although the Seed, in order to the Senſes, ſeem to have no diſtinct and heterogeneal parts ; nevertheleſs, being conſidered in it ſelf, it hath: Seeing that it is not a ſingle, but a Body compounded of many ; for that part of the Plaſtick Virtue which frameth the Brains, ſhall not frame the Heart or the Liver ; and that part which hath framed the Bones, ſhall not ſtretch the Membranes, or diſpoſe the Guts into a winding compaſs. The only difficulty is, Why that Plaſtick Virtue, which is ſo confuſedly mixed, yet, worketh without confuſion, and diſpoſeth of all things with an admirable order, and as the Greeks call it Εὐτάκτως.

But this concerning not our Subject at preſent, we paſs it over, being contented to have ſtirred up the curious Reader to the Meditation and Study of the *Magnetiſms* and *Actinoboliſms*, in which he ſhall find matter enough to ſatisfie himſelf in the proceſs of Nature, and in the admiration and love of the Creator. But this digreſſion hath paſſed a little already the bounds of our Subject, let us go back from whence we came.

We conclude then, That the Tincture of *Coral* being ſeparated from the Body of it ;

the

the pure from the impure; the formal from the material; the Celeſtial from the Terreſtrial, it worketh by its Actinoboliſm or Radiation, and its Magnetiſm; by which it is Analogal to the Heart, the Fountain of Life, thoſe wonderful Effects we have made mention of, we will deſcend to ſome particular Inſtances.

## CHAP. VI.

### *Of the Virtues of the Tincture of* Coral, *in the Curing of all Malignant and Peſtilential Feavers.*

WE give this inſtance firſt, as the moſt conſiderable, and of greateſt concernment. Theſe Feavers under the notion and name of a Cold, having deſtroyed ſo many of late, that a Body cannot without grief, and a certain horror, read the increaſe of the Bill of Mortality upon this particular point, while the Patients flatter themſelves that it is nothing but a Cold; and the Phyſicians, either by ignorance, wilfulneſs, or mutual Envy, preſcribe Bleeding, Purging, Bliſtering, and ſuch other dangerous and prepoſterous means; which though they may ſometimes be uſed in other Feavers, yet in this are they Mortal.

As firſt for Bleeding, it hath always been condemned by the moſt judicious in Malignant and Peſtilential Diſeaſes, by reaſon that it weakneth Nature, by exhauſting the Blood wherein the Life conſiſteth, by diminiſhing the Spirits which are the tie of the Soul with the

the Body, and by ſuffering the venemous quality to rage the more by ſubſtracting that ſweet and Natural Juyce, which was rather to be incouraged for the taming and allaying of it.

Purging is neither to be admitted, unleſs there be an extraordinary fulneſs of Humors, it being ſufficient to keep the Body ſoluble; as alſo, becauſe in thoſe Feavers there is commonly a perturbation of Humors, which Purging cannot ſegregate, till they be perfectly concocted, and appear ſo by the Urines, and the ſlacking of the bad Symptoms. *Concocta medicari oportet non cruda*, ſaith *Hippocrates*.

As little ſignificant as theſe, is the new way they go about by Bliſtering; for whereas this Peſtilential Feaver hath its ſeat in the Spirits, what communion is there between their Malignity and Bliſters, which do not reach beyond the skin, ſet the whole frame of Nature in torture and anguiſh, and cut the troath of the Patient before the Wounds can be cicratrized? This practice ſeeming only invented to beget Apothecaries practiſe and Phyſicians ſomewhat to ſay, when they are at their wits end.

Now nothing remaineth to overcome ſo powerful an enemy but *Cordials*, ſo called, becauſe, without doing any violence to Nature,

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Now nothing remaineth to overcome ſo powerful an enemy but *Cordials*, ſo called, becauſe, without doing any violence to Nature,

ſure or weakening her ſtrength, they directly go to the Heart, chear it up, fight againſt the malignity; and as a Light diſperſeth darkneſs, ſo do theſe, any thing that is enemy to Mans life. Which being done, that wholſome temper, in which conſiſteth Life and Health, taketh place again, and the Patient is reſtored to his former ſtate.

Under that name of *Cordials*, every one almoſt obtrudeth what his own fancy and imagination thinketh, or hath heard to be ſo, though it be but a ſimple Diſtilled Water, coloured with ſome Sirrup; and thus trifle away the moſt precious thing of the World, which is time (as *Cteſiphon* ſaith) while the malignity gets footing, and never ceaſeth till it hath deſtroyed the Patient.

Now, as we do not deny that there is abundance of thoſe Remedies called *Cordials*, in Nature; ſo we deny that it is every ones Talent to know them, or the uſe of them, or the preparation of them. As for example, What good can be expected from the Water of a Plant Diſtilled in a Mettallick Furnace, having been firſt irrorated or ſteeped in common Water, that the greater quantity may be drawn, as it is now commonly practiſed. Beſides the inconveniency of the Metallick quality of the Limbeck which communicateth

it

it ſelf to the Water, as it is evidently ſeen, and have often tried my ſelf: For having occaſion ſeveral times to preſcribe Mineral Waters, as that of *Epſom*, *Tunbridge*, *&c.* to ſeveral Patients, and among them, to my own Daughter. It fell out, that the Water which was brought from the Wells in Bottles, did agree very well with them, and wrought effectually without any violence; but when, by the want of that, I was forced to make uſe of that which they ſell in Town, and keep in Leaden Ciſterns, I found a contrary effect; for it wrought ſo untowardly, that it frighted me every time; which I could attribute to nothing elſe, but to the poyſonous quality of the Lead, of which the Ciſterns were made, and in which the Waters were kept. By this we ſee what a neceſſary thing it is, in ſuch caſes, and many others, That a Phyſician ſhould be his own Apothecary; and this I ſpeak meerly for the intereſt of the truth, being not ignorant how many intereſſed perſons will contradict it.

Having ſet down all theſe Notions, it is alſo requiſite we ſhould ſet down the uſe of our Tincture of *Coral*; therefore aſſoon as one falleth into that Malignant or Peſtilential Feaver, which is known chiefly by the ſmalneſs, quickneſs, and intermittency of the Pulſe,

Pulſe, let him go to Bed in a warm Room, and being well covered to ſweat, let him drink one doſe of our Tincture of *Coral*, ſweating after, as long as he is able; and let him follow exactly the method we have ſet down in our Book of the laſt great Plague, *Anno* 1665. The particulars of which concerning this, we ſhall repeat here, becauſe the Book is hard to be had, there having been three Impreſſions diſperſed in ſix weeks time, and none to be had at preſent, that I know: Therefore I ſhall repeat to this purpoſe, only the XXX. XXXI. XXXII. XXXIII. XXXIV. XXXV. XXXVI. *Aphoriſmes mutatis mutandis.*

XXX.

Aſſoon as any one findeth himſelf ſtricken with any of theſe Symptoms, to wit, a Headake, Vomiting, Faintneſs, Looſeneſs, and a ſmall quick and intermitting Pulſe, without any prejacent or evident cauſe, let him preſently repair to a clean and warm Room, and let a light fire of Wood be kindled in the Chimney, to conſume and deſtroy all the infectious vapors that proceed both from the Air, and the infected party. Let the Patient be preſently put into a warm Bed himſelf, wrapped in a Sheet and Blanket, having

firſt

firſt put off his Shirt, that when he cometh to be dried, you may not be put to the trouble of pulling off his wet Shirt, then give him one doſe of our Tincture of *Coral*, and covering him with Cloaths very warm all over, leaving only his reſpiration free, and putting a warm Brick to the Soles of his Feet, and another to his Knees; let him ſweat as long as he is able, or at leaſt, for the ſpace of three or four hours, and be not afraid he ſhould faint, if he hath breath enough.

## XXXI.

If it ſhould happen, as it doth commonly to thoſe that are firſt taken with a vomiting, that the Patient ſhould caſt up the *Cordial*, you muſt give him another doſe; and if he ſhould caſt up this alſo, give him a third, and ſo continue ſtill till he keepeth it once, for he will never caſt it up afterwards; and though he ſhould, yet by having taken it ſo often, ſome of the qualities of it will remain behind, that will work their effect.

## XXXII.

Children that cannot or will not take the Remedy, muſt be compelled to it by pouring it into their Throat with an Inſtrument, called by the *Greeks* ἐγχύτον, which is a kind of

Spoon

Spoon with a cover, having a ſpout to put into the Mouth, and ſo to pour it down.

XXXIII.

The Patient having ſweated three or four hours, the more the better, you muſt give him a little more breath, and begin to take off the Cloaths by degrees; and when you have dried him very well with warm Cloaths (which all this while muſt hang by the fire with his Shirt) then pull away the wet Sheet and Blanket from under him, then give him his Shirt, and after that, dry his Head, and take heed, by all means, that any cold Air ſhould come into the Room. After you have dried his Head ſufficiently, and that the party beginneth to be cool, give him to drink leiſurely, two ounces of our *Cordial* Water, deſcribed in the ſaid Book of the *Plague*, which is of an admirable virtue in this caſe, and alſo in Faintneſſes, Surfeittings, and Poyſons. This will refreſh him ſo ſpeedily and wonderfully, that he will preſently forget the tireſomneſs of his ſweating.

XXXIV.

When he is quite cold, give him to eat any thing he hath a mind to; ſo that it be of good Juyce, and eaſie digeſtion: Let his drink

drink be ſtrong Beer, lukewarm, or ſome Generous Claret Wine; for, as we have ſaid before, this Feaver differeth from all others. And whereas in others we ſubſtract Meat, and ſtrong Drink, as much as we can, we muſt in this allow them, it being only a malignant quality, in which, good Meat and Drink cannot hurt, but rather allay it, as alſo becauſe the Patient would not be able to ſweat twice a day in this manner (which of neceſſity he muſt do, if he will ſave his life) unleſs his ſtrength be repaired with good nutriment.

XXXV.

This courſe of Sweating twice a day, muſt be continued for four days together or five at the moſt, in which ſpace of time, all the Malignity and Peſtilential Poyſon will expire; and, if this be carefully done, and attended, there is no Malignant or Peſtilential Feaver ſo ſtubborn of any kind whatſoever, but muſt yield.

XXXVI.

Although the danger be over in four days, yet will it not be amiſs to make uſe ſtill of *Cordials* now and then; for it is not only neceſſary to dive away the Peſtilential Poyſon, but alſo to ſtrengthen the noble parts,

upon

upon which it may have made an impreſſion, the malignity of a thing being not only in the Cauſe, but alſo in the parts to whom the cauſe did adhere.

Thus much have I tranſcribed out of my Book of the *Plague*, for the eaſe and conveniency of the Reader, and for the advancing the uſe of ſo noble a Remedy, as the Tincture of *Coral*.

Now ſeeing that this Tincture is to be adminiſtred with our admirable Water againſt the Plague, and Malignant Feavers, and that the Subſtance of both is more formal then material, not laſting long in the Body; therefore the doſe is to be renewed every day, allowing about three hours of Interval between every doſe, beſides one doſe in the night, if the Patient awakes. If this be carefully done, there is no Malignant Diſeaſe but may be cured.

But as a Gardner that will carefully bring up a Plant, taketh care to weed it often, leſt it ſhould be choaked or want nouriſhment. So that I may ſhow the beauty of this Remedy, I muſt extirpate ſeveral Weeds that have crept in of late into the Family of Remedies, to the deluſion of the Patients, and the irriſion of ignorant Phyſicians.

CHAP.

## CHAP. VII.

*Of the dangerous and poyſonous quality and uſe of Bliſtering Playſters, and that they ought to be exterminated out of the Number and Family of Remedies.*

MAny times when a Phyſician is at his wits end, and hath nothing to ſay more concerning the Diſeaſe in hand, he preſcribeth Bliſtering, not knowing nor diſtinguiſhing whether it will be fitting or not. And there is ſome policy in that too; for beſides the obligation, he layeth upon his Friend the Apothecary, himſelf is not without hope of benefit, and of being ſent for, the more often whiles the wounds are green; but what good this can do, or which way, chiefly in a Malignant Feaver, you muſt not ask, for himſelf cannot tell, but only, that it is the common practice of the Town. Which, if it be a ſatisfactory anſwer, let every body judge. If this abuſe had been harmleſs, I would have paſſed over it, as I do over many others that I know, and do only range among the Vulgar

Vulgar Errors. But ſeeing it tendeth to the deſtruction of mankind, as I have ſeen by many ſad and woful experiences, and ſhall prove by many grave and Authentical Authors, I ſhould ſin againſt my Conſcience, Reaſon, Knowledge, and Experience, if I did not lay open the cheat thereof, in favor of a gallant Nation, among which I live and am ſo humanely protected.

Be it known therefore, that there is a Remedy now practiſed in Phyſick called by the *Greeks* ὄπτικὸν from the Verb ὄπτω, which in *Latine* ſignifieth *Attrahe*, in *Engliſh*, *to draw* or *attract*, which was invented by the Ancients, chiefly to comfort the weakneſs of thoſe parts which come by cold, or too much moiſture, whence it is evident, that all thoſe Remedies are exceeding hot, dry, and ſharp. Of theſe ſorts are *Muſtard-Seed*, *Thapſia*, *Goats Dung*, *Creſſes-Seed*, *Eliampanes Roots*, the *Sea Onion*, *Pigeons Dung*, *Mice Dung*, *Lice-Bean*, *Cantharides*, and ſuch like; of which, at preſent the Modern Phyſicians, and namely the Diſpenſatory of *London*, have framed a Plaiſter for that purpoſe, called *Emplaſtrum Epiſpaſticon*, of which, here is the deſcription.

*Em-*

*Emplaſtrum Epiſpaſticum.*

*R. Sinapeos.*
*Euphorbii.*
*Piperis longi ana drachmam unam ſemis:*
*Staphiſagriæ.*
*Pyrethri, ana drachmas duas.*
*Gummi Ammoniaci.*
*Galbani.*
*Bdellii.*
*Sagapeni, ana drachmas tres.*
*Cantharidum integrarum drachmas quinque.*
*Picis navalis.*
*Reſinæ.*
*Ceræ citrinæ ana drachmas ſex.*
*Terebinthinæ, quantum ſufficit, fiat Emplaſtrum uſui reponendum.*

Now, as I will not deny but that Plaiſter may be uſeful in ſome caſes, if it be judiciouſly applied; ſo I affirm, that it is of a dangerous efficacy, if it be miſapplied, and chiefly upon tender Bodies, extenuated by Sickneſs, Faſting, Watching, and Pains; the Reaſon is, That the *Cantharides* or *Spaniſh Flies*, which are the *Baſis* of it, are a moſt deadly Poyſon, and a particular enemy to the Bladder and Genital Parts, which is

ſo much the more prevalent, in that ſome Apothecaries of their own accord to make the Plaiſter of a more quick working, have augmented the doſe of the *Cantharides*. So that when this Plaiſter is applied to one ſick of a Malignant Feaver, and already extenuated with the diſeaſe of Faſting and Watching, he hath good luck if he eſcape with life. Thoſe that are for it, may chance to urge their own experience, againſt which I ſhall oppoſe mine, which is of forty years ſtanding; but becauſe neither they or I ſhould be believed, as being Partial, I ſhall cite here ſome memorable obſervations made by ſeveral learned, honeſt, and famous Authors, to clear this point, which is of ſo great a conſequence.

I ſhall not ſpeak here of the dangers and cruel Symptoms that follow the taking of *Cantharides* inwardly, becauſe they are ſo generally known, that no body can be ignorant thereof, but thoſe that are altogether ignorant of Phyſick, I ſhall only mention the pernicious effects, and ſad conſequences they cauſe, being applied outwardly. The firſt Obſervation ſhall be taken out of *Guilielmus Fabricius Hildanus*, a late Author, and excellent Phyſician and Chirurgeon in *Switzerland*, in his Ninety and eighth Obſervation.

A certain Gentleman of the Town of *Villeneuve*, by the Lake of *Geneva*, having a cold Tumor in one of his Knees, cauſed by a cold; and tough Humor, did ask a Barbers advice, who without taking notice of the Antecedent Cauſe, went about to cure him only with Topical Remedies; therefore he applied firſt Cupping Glaſſes, after that a Cautery on the ſide of the Kneepan, thinking to empty the Matter that was gathered. When theſe did not ſucceed, he applied a Pulteſs made with *Leaven* and *Cantharides*, and did exulcerate all the Knee, then followed an exceſſive pain about the Knee, reſtleſneſs, a Feaver, and ſeveral other fearful Symptoms; among which, was a grievous pain of the Reins, and of all the Belly, and preſently after ſuch a heat in his Urine, that he could not make one drop (for it came only drop by drop, and that Bloody) without the greateſt torture imaginable. The Pulteſs being removed, he was ſomething the better, becauſe it had drawn the moſt ſubtle part of the Humor: Which when the Barber ſaw, he applied again the ſame Pulteſs of *Cantharides*, upon which all the ſaid Symptoms became worſe than before, and chiefly the heat of Urine, which the Patient feeling would admit no more of the ſaid Pulteſs, but diſmiſt

his Barber, and after came to me to *Lausanna*. where having prepared first his Body with opening *Apozemes*, I purged him several times with the aggregative Pills, and those of Her modacts; and after that, gave him the decoction of *Guaiacum*, *Sassafras*, and *China*, causing him to sweat gently, that the Matter about the Knee might melt and evaporate, after that I applied this Pultes of *Vigo*.

℞. *Farinæ Fabarum.*
*Farinæ hordei, an.* ℥ *iv.*
*Furfuris bene triturati M. ij.*
*Stercoris Caprini triturati* ℔. ß.
*Meliloti an. m. i. cum Lixivio & Sapa sufficienti de omnibus fiat Emplastrum solidum addendo olei Camomelini & Anethini ana* ℥ *ij, applicetur calide bis in die.* When he had used this Pultes a whole moneth together, he recovered his health. You shall find the like example in *Joh. Langius*, *Lib.* 1. *Epist.* 47.

The third Observation shall be taken out of *Baccius*, in *Prolegomenis Venenorum & Antidotorum*, where he saith, *We find by Experience, that* Cantharides *being mixed in Blistering Plaisters, and applied, do most violently corrode the Stomach and the Belly; but above all, to be by its property a peculiar enemy to the Bladder, and to tear it in pieces with its Bloody Urine, and so to kill the Patients. For*

*we*

*we have obſerved many times, that when* Cantharides *have been applied to the Head in a Lethargy, and to the Brawns of the Arms and Legs; they have cauſed an extream pain, with an inflammation and difficulty of Bloody Urine, and ſo have killed the Patients. Which danger deſerves a ſerious conſideration.*

The fourth Obſervation is out of *Braſſavolus, Comm. ad Aphor.* 17. *Lib.*2. who ſaith, That one *Vincentinus Grema*, a famous Chirurgeon in his time, took once a Medicine, the Powders of which had been ſtamped in a Morter, where *Cantharides* had been ſtamped before: Whereupon, though he did not actually eat any *Cantharides*, yet was he excoriated from the Mouth to the Fundament, and could not get his health again in leſs then eighteen Moneths ſpace; yet were there no *Cantharides* in the caſe, but a kind of quality proceeding from them that ſtuck about the Morter.

The fifth Obſervation is out of *Bartholomeus Montagnana*, a famous Phyſician of *Italy*, who relateth, That one *Francis Brac*, a Citizen of *Padua*, having applied ſome *Cantharides* to his Knee, did avoid by Urine above Five pounds of Blood; and that the ſame did happen to one who applied them to his great Toe, to take away the roughneſs and uneven-

neſs of his Nails. *Langius*, *Tom.* 1. *Epiſt.* 47.

But what is more incredible then this is, That a certain Chirurgeon of *Milan*, made twice Bloody water, for carrying in his Pocket a Veſicatory made of *Cantharides*. Thus affirmeth, *Joan. Michael Paſchalius*, *Method. Curand. Morb. cap.* 44.

The ſixth Obſervation is of a certain Man who carrying by chance *Cantharides* in his Pocket, as the faſhion is of ſome Chirurgeons, did make Bloody Urine; and complaining to me of it, I bid him he ſhould not meddle with them, no not ſo much as to touch them, or carry them in his Pocket. Such another accident, I was told by *Helidæus de Paduinis*, a famous Phyſician of *Bolonia*, with whom I uſed to viſit ſick people, when I was at *Bolonia*. The moſt famous Phyſician *Adolphus Occo* in his *Obſervations*.

The ſeventh Obſervation is of a Noble Woman who having her Face full of red, burning, and ugly Pimples, was ſo deformed therewith, that every Body avoided her as a Leper, and the Magiſtrates were ready to ſequeſter her from the common ſociety of Mankind. She came to *Paris*, where having called for two Doctors of Phyſick, to wit, *Hollerius* and *Grealmus*, and two Chirurgeons Mr. *Cabal*, and

and my ſelf, ſhe inquired with great care and diligence, if there was no remedy againſt ſuch a deformity. Having conſidered diligently the diſeaſe, we unanimouſly concluded that it was no Leproſie, but that it was fitting that a Veſicatory made of *Cantharides* ſhould be applied all the Face over, three or four hours after her Bladder began to ake, and to burn vehemently, and the Neck of the Womb, to ſwell with gripings, a continual vomiting, and making of water, a raving carriage of all her Limbs, and a Burning Feaver. I called for the Phyſicians again preſently; the concluſion was, That we ſhould give her much Milk to drink, and inject ſome in the Guts by the Fundament, and into the Womb and Bladder by the *Urethra*; that ſhe ſhould go into a lukewarm Bath, wherein ſhould have been boiled *Linſeeds*, the Roots and Leaves of *Mallows* and *Marſh-Mallows*, of *Violets*, *Hemlock*, *Purſleine*, and *Lettice*; and ſo to continue, from time to time, till the pain was quite ceaſed. That the Reins and Genital Parts ſhould be anointed with *Unguentum Roſatum* and *Populeon*, diſſolved and mixed with *Oxycrat*. By theſe means all the Symptomes vaniſhed away, in the mean time the Face was full of Bliſters, which being broke, a great deal of Matter iſſued out,

and the deformity was cured, inſomuch, that a little while after ſhe was married, and had many Children. *Ambroſius Parœus*, *Lib.* 5. *cap.* 17.

For my own part I can certifie, that my youngeſt Daughter *Elizabeth*, being about thirteen or fourteen years old, and very ſubject to ſore eyes; after I had purged her, and let her blood in the foot, I applied a Veſicatory of *Cantharides*, at the bottom of her neck, thinking to make a diverſion of the Humor, but within three or four hour after ſhe fell ſtark lame of her right hip, ſo that I was forced preſently to remove the Veſicatory; and for all that, the lameneſs continued three or four weeks after. By what I have ſaid, it is apparent what a dangerous thing *Cantharides* is, not only inwardly given, in which caſe they are a deadly poyſon, but alſo outwardly applied; as is ſeen by the ſeveral Obſervations I have made here, and many more may be taken out of *Foreſtus*, *Cabrolius*, *&c.*

I could alſo here relate ſome fatal Obſervations of my own, and of which, I have been a ſad eye-witneſs; but that I do not love to renew the grief of the living Relations, nor to inſult on the miſcarriage of Phyſicians, knowing that we are all faulty, and that

that againſt death we have no power but forgetfulneſs.

From theſe things we may perceive the truth of what *Mathiolus* ſaith upon the Sixth Book of *Dioſcorides*, where he hath theſe words.

Cantharides *are hurtful chiefly to the Bladder, and to all the parts that ſerve for the evacuation of Urine, not only being taken inwardly, but alſo being applied outwardly where there is occaſion to Bliſter, chiefly when they are mixed with large Pulteſſes, and are applied to places near the Bladder, to wit, the Hips, the Privy Parts, the Kidneys, or the Stones.* Thus far *Mathiolus.*

Therefore if any Body will make uſe of them, it is neceſſary he ſhould do it prudently and circumſpectly, chiefly let the young Phyſicians take heed, leaſt in preſcribing Remedies which admit of *Cantharides*, they do not err in quantity; for becauſe *Cantharides* are ſo light, that fifty of them weigh ſcarce one drachm, the Error is eaſie to be committed. Nay, the moſt ingenuous of the Apothecaries have confeſſed to me, that in the Diſpenſation of their *Emplaſtrum Epiſpaſticon*, they double the doſe of *Cantharides* to make it of a quicker working. Who ſhall be ſo bold after this, to make uſe of ſo pernicious a Remedy,

and

and chiefly in Malignant Feavers, where the Poyſon is inward, the Vitals dejected, the Natural ſtrength abated, and no good can be alledged to come out of this Remedy? All the excuſe being, that it is a common practice about the Town, that is, a common and a pernicious Vulgar Error. Away then with thoſe dangerous things, more peſtilent many times then the diſeaſe it ſelf; and let us turn our practiſe to a ſafer and nobler way, that is, our Tincture of *Coral*, which without danger, but rather with a great deal of pleaſure, performeth in Malignant Feavers, and other diſeaſes, we have or ſhall mention, the three ſo much required Indications, for the relief of the Patient, and the honor of the Phyſician, to wit, *Cito, tuto, jucunde.*

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## CHAP. VIII.

### *Of the Virtue of the Tincture of* Coral, *in all Feavers and Agues.*

I Have ranged theſe two Diſeaſes under one Head, becauſe they are of the ſame Nature, except that Feavers are continual, and Agues intermittent, but both to be cured the ſame way.

I am not here to expreſs the Nature of all Feavers, which belongeth to the general knowledge of Phyſick, and would ſwell this little Treatiſe into a Volume, but to touch as much of them as will ſerve our own intention, and to ſhew how the Tincture of *Coral* is, and may be a Sovereign Remedy for them: Therefore leaving aſides their ſeveral Definitions, Diviſions, and Controverſies, we ſhall only mark the chief Grounds of their Nature, and the Analogy that is between it and their Remedy, to wit, The Tincture of *Coral.*

Firſt then let it be eſtabliſhed, that a Feaver is a hot intempery proceeding from a Preternatural heat kindled in the Heart; and from thence diſperſed into all the Body, by the means

means of the Veins and Arteries, and hurting the Natural Actions. The chief Indication for the curing of them, is to take away that Preternatural heat, and to reduce the Body into its former temper, as we ſee, that all things after they have left their boiling and fermenting, and are cooled, become purer then they were before. Wherein it is to be obſerved, that the Natural heat, and the Preternatural, differ chiefly in this, That the Natural heat is a Subſtance, and the Preternatural only a Quality. The ignorance of this difference is the cauſe, that ſo many miſcarry in Feavers; for when Phyſicians go about that Preternatural heat (ſuppoſe by Bleeding) they altogether quench the Natural one, which by all means ought to be preſerved, and ſo haſten the Diſſolution of the Patient, by taking away the *Baſis*, upon which, Life is founded: For what need is it, if one deſireth to take away the Preternatural heat, and ſo to cure a Feaver, that he ſhould alſo take with it the Natural one, in which conſiſteth a Mans life; for the Preternatural heat being once removed, the other remaineth free for the exerciſing harmonically the Functions of the Body. The only eaſie, and ſure way therefore to cure Feavers, is to extinguiſh the Preternatural heat, without doing prejudice

to

to the Natural one, but rather comforting and ſtrengthning it.

Now I affirm, that this cannot be done ſafely but by ſeparating the Preternatural heat from the Natural; and ſo expelling the Preternatural, while the Natural remaineth in liberty, to perform the Functions of Nature; which being helped by noble and harmleſs Remedies, will quickly and ſafely disburden her ſelf of what is noxious and ſpurious, as we have ſhewed before in the example of *Anſelmus de Booth:* And this by an Univerſal Evacuation thorough the Pores, becauſe the diſeaſe is univerſally diſperſed thorough the whole Body; which by this means is not only lightned of its burden, but comforted and ſtrengthned by the virtue and efficacy of this noble Remedy.

It is alſo to be obſerved, That the Natural heat is Celeſtial, as flowing from the Sun, *Sol & homo generant hominem*, and the Preternatural, is Elementary; and therefore eaſily ſeparable from the other: But ſome Body will object perhaps, that beſides the Preternatural heat which makes a Feaver, there may be mixed with it a Latent Malignity, and ask what ſhall become of it? I anſwer, That the Preternatural heat, and the Malignity go away together in the Evacuation; for the way

through

way through the Pores, being free and open, and this Remedy being one of the moſt powerful Cordials in the World, driveth away from the Heart, that is, from the Center to the Circumference, whatſoever is an Enemy to the Humane Body, and that with a great deal of eaſe and ſecurity.

Now concerning thoſe Feavers called *Intermittent*, or as the vulgar termeth them, *Agues*, the Method and Remedy is the ſame, except that the *Salt of Coral* muſt be mixed with the Tincture, becauſe theſe Agues have their foundation in a tougher matter then the Feavers, to wit, in the Humors; as the Tertian in Choler, the Quotidian in Phlegm, the Quartan in Melancholy, wherein they harbor, as in their proper Ferment, which they will hardly forſake till it be deſtroyed. Now the *Tincture of Coral* alone, being too Formal and Spiritual to deſtroy and diſperſe thoſe earthly droſſes, we in this caſe joyn with it the *Salt*, which cutteth and inciſeth the toughneſs of the matter and denſity, and prepareth it to expulſion, when the *Tincture* cometh to radiate upon it.

I have thus a little inlarged my ſelf upon this ſubject of Feavers, becauſe there is no diſeaſe more vulgar and frequent; for ſeeing that moſt of other diſeaſes do not ſeiſe upon

Humane

Humane Bodies equally, but are more or leſs familiar to ſome Ages, Regions, and Conſtitutions of Bodies then others; there is no Age, Region, and Conſtitution of Body, that can promiſe to it ſelf a freedom from Feaver; and, as it is a frequent diſeaſe, ſo is it moſt dangerous, and not without cauſe: For it occupieth the Storehouſe of the Natural and Vivifying heat, waſteth and deſtroyeth it, and unleſs that Fiery and Preternatural heat be timely prevented, it ſcattereth and devoureth the Natural one; which being the Treaſure of Life, Death is preſently at the door, inſomuch, that moſt people die of that diſeaſe; or rather, as *Galen* ſaith, *Nemo ſine febre moritur*, No Body dies without a Feaver; which is the reaſon, that the Ancient *Romans* having a mind to court it, and to render it propitious unto themſelves, did build it a Temple and Worſhipped it ſuperſtitiouſly as a Goddeſs; as *Plinius* affirmeth, *Lib.*2. *cap.*24. *Auguſt. de Civit. Dei*, *Lib.*2. *cap.*14. And *Val. Max. Lib.* 2. *cap.*5.

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## CHAP. IX.

### *How the Tincture of* Coral *worketh upon all thoſe other Diſeaſes, we have ſaid it was fit for.*

WE have here and there mentioned ſeveral Diſeaſes; in which we affirm the *Tincture of Coral* to be a moſt Sovereign Remedy; and that not only out of our own experience, but out of the Authority of famous and learned Men in all Ages, as

*Dioſcorides.*
*Mathiolus.*
*Anſelmus de Booth.*
*Oſwaldus Crollius.*
*Joannes Petrus Faber.*
*Arnoldus Villanovanus.*
*Forreſtus.*
*Fernelius.*
*Cardanus.*
*Rogerius Baco.*

And as many others as have written of the Nature and Virtues of *Coral*, who agree all in one, and by that means have made it an undeniable truth. It will not be amiſs now by way of Recapitulation to mention all thoſe Diſeaſes

Diſeaſes again, and to illuſtrate as much as in us lieth, the way and manner how the *Tincture of Coral* worketh upon them.

*The Diſeaſes againſt which the Tincture of* Coral *is a Sovereign Remedy.*

*The Plague.*
*All ſorts of Feavers.*
*All ſorts of Agues.*
*Flux, Small Pox, Meaſles.*
*All immoderate Fluxes in Women, whether Red or White.*
*All Bloody Fluxes, Gripings, and Lasks.*
*Spitting of Blood, and the Piles.*
*Fits of the Mother.*
*Dropſies.*
*Convulſion.*
*Palſie.*
*Falling Sickneſs.*
*The Stone and Gravel.*
*Ulcers.*
*Pleuriſie.*
*Barrenneſs in Women.*
*Running of the Reins.*
*Intemperies of the Liver, Spleen, and Kidneys.*
*Venereal Diſeaſes.*
*Faintings.*
*Surfeitings.*
*Vomitings.*

*Againſt the Plague.*

It worketh both by its Elementary and Specifick qualities; for while by its excellent temper it bringeth all the Humors into a perfect *Craſis*, and union, and quelleth all the Jars that are among them; the Formal part of it, in which lies the Specifick quality doth by its Actinoboliſm or Irradiation, expel all the Malignancy and Poyſon of the Air thorough the Pores, by caſting the Patient into a gentle and moderate ſweat, and ſtrengthning the noble Parts.

*Againſt Feavers and Agues.*

It worketh the ſame way, and beſides it deſtroyeth and ſcattereth the Ferment, in which lieth the form of the Feaver, and the type of the Ague.

*Againſt the Flux, Small Pox, and Meaſles.*

Theſe Diſeaſes being naturally rooted in the Body, as a part and portion of the impurity of the Menſtrual Blood, which is the reaſon that all mankind is liable to it once in its life, ſooner or later, and may be called *The original ſin of the Body*, or as *Avicenna* calleth it, *Morbus Menſtrui*. This noble Remedy cleanſeth all thoſe Impurities by ſeparating the pure from the impure, which it thruſteth away from the Center to the Circumference thorough

thorough the Pores, and ſo comforteth the noble Parts.

*Againſt all immoderate Fluxes in Women.*

It worketh by its Specifick quality of corroborating the Liver and Spleen, the Intempery of which is the Antecedent and chief cauſe of all theſe diſorders.

*Againſt all Bloody Fluxes, Gripings, and Lasks.*

There being ſuch a ſympathy between Humane Blood, and the Tincture of *Coral*, it is not hard to gueſs, that in this caſe it worketh by the amity and friendſhip they have together; by which the Blood is cheered up, and, as it were, courted to remain in its Receptacles and Veſſels; by which means, and the ſtrengthning of the Vitals, all the Preternatural ſymptoms ceaſe.

*Againſt Spitting of Blood, and the Piles.*

All theſe kinds of Hæmorrhagies proceeding from a Vein that is either broken, corroded, or gaping, it is apparent, that no better Remedy can be given then the Tincture of *Coral*, given in a proper *Vehiculum*, having manifeſt Qualities for the healing of the Veins, and Specifick ones for the ſtanching of the Blood; and it is agreed by all Authors.

*Againſt the Fits of the Mother.*

Seeing that this Diſeaſe called by the *Latins*

*Uteri Suffocatio*, hath more ſeveral Cauſes then can at this time be eaſily expreſſed. We ſhall only ſay, That the Tincture of *Coral* being miniſtred in a proper Vehicle, ſcattereth all thoſe noxious fumes; and by its Radiation, penetrates as far as to the ſeat of the diſtemper, and ſtrengthneth all the Vitals.

*Againſt Dropſies.*

It is known to every Body that moſt Dropſies come by an Intempery of the Liver or Spleen; which is viſibly and palpably rectified by this noble Remedy, having firſt purged and emptied the ſuperfluous Matter.

*Againſt the Convulſion.*

This Diſeaſe being moſt frequent among Children, and proceeding from the Malignant Vapors of the Body, which vellicate and pluck the Nerves, is cured by the Irradiation and Specifick quality of this Remedy.

*Againſt the Palſie.*

The Palſie being an aboliſhing of the Motion, and ſometime of the Senſe, cauſed by the want of the Animal Spirits, which are neceſſary for the free motion of the Body, is helped by this Remedy; which openeth obſtructions, dilateth the paſſages, quickneth the Animal Spirits, and makes them fit for Radiation.

*Againſt*

*Againſt the Falling Sickneſs.*

The Epilepſie or Falling Sickneſs, is an often ſtretching of the Body, or a ſhort Convulſion, by which a Man falleth down on a ſudden, without Senſe or Motion; ſo that he neither heareth nor ſeeth, nor remembreth any thing that is paſt in the Fit, when he is out of it. In the agitation they foam at the Mouth, and the Muſcles being looſe, either the Urine, or Dung, or Seed, cometh out involuntarily. This being cauſed by a Malignant Vapor which proceedeth from either the Brains, the Stomach, or ſome particular part of the Body, is cured by the Tincture of *Coral*, given in *Pæony Water*, after the neceſſary Evacuations.

*Againſt the Stone and Gravel.*

In this diſtemper we give both the Tincture and the Salt; that while the Tincture comforteth the noble Parts, the Salt by its opening and diuretick faculty may waſte and break to pieces whatſoever is of Stone or Gravel.

*Againſt Ulcers.*

Ulcers being either inward or outward, the inward ones are cured by the taking of the ſaid Tincture in a proper Vehicle; and the outward ones, be they never ſo malignant, are cured by the outward application of it; for it

correcteth all malignity, and cicatrizeth them, even to admiration.

*Against the Pleuriſie.*

It hath been a general opinion, that a Pleuriſie cannot be cured without Blood-letting; but give me leave to tell you, That in my forty years experience and practice, I have ſeen more miſcarry by that way, then ſaved; unleſs the Body be extraordinarily Plethorical, and the Pleuriſie exceeding violent; the reaſon is, that ſubſtracting the Blood, you exhauſt the Treaſure of Life. So that many times the Patient cannot laſt till Suppuration, for want of ſtrength, and ſo drops by the way before he can reach home. Add to this, that the Feaver which is an inſeparable companion of the Pleuriſie, is not ſo ſoon extinguiſhed this way as it is ſcattered into ſeveral Particles, by this noble Remedy, while the Fomentations diſcuſs the ſeat of the diſtemper, and aſſwage the pain and other ſymptoms, and proper Pulteſſes utterly diſſipate the Impoſthume.

*Againſt Barrenneſs in Women.*

There being divers and almoſt innumerable Cauſes of Barrenneſs, we do not pretend here to ſhooe every foot by the ſame Laſt; we know that ſome of the Cauſes may belong to Chirurgery, as well as to Phyſick. The judicious Phyſician that ſhall be near at hand, will eaſily

eaſily diſtinguiſh them, and preſcribe Remedies proper for them. We do only pretend that whenſoever the Cauſe ſhall lie in any intempery of the noble parts, no Remedy ſhall go beyond this.

*Againſt the Running of the Reins.*

The Body being duly purged, and the malignity ſwept away, our Tincture is a Sovereign Remedy to ſtop it, by comforting the parts, and to prevent any lachrymation or weakneſs, which uſe to follow that diſtemper, and many times put the Patients to a great deal of impatiency, and the Phyſician to his *nonplus*.

*Againſt Intemperies of the Liver, Spleen, and Kidneys.*

This Tincture being given in a proper Vehicle, will rectifie them, as well by its Anatical temper, as by its Actinoboliſm and Specifick qualities.

*Againſt the Venereal Diſeaſe, vulgarly called the Great Pox.*

This Diſeaſe having its chief foundation in the Liver, which by the Malignant quality of this diſtemper, hath loſt his Tone, and diſperſed the Diſeaſe thorough the whole Body. By the uſe of this Tincture is brought to its right temper again; and all the malignity of

the Diſeaſe expelled, by the Alexipharmacal and Specifick quality of it.

*Againſt Faintings.*

Fainting is a ſudden failing of the ſtrength, that is, a ſudden diminution of the Vital, and conſequently of the Animal Actions. The Cauſe is a ſudden want of the Vital Spirits, which by the Virtue of this Tincture, and of our admirable Water mixed together, are on a ſudden repaired, and the Patient kept in the Land of the Living, as I have ſufficiently proved upon divers perſons that are alive to this day.

*Againſt Surfeitings.*

There are two kinds of Surfeits, one in quantity, the other in quality, but both many times mortal. The Surfeit in quantity is, when one eateth or drinketh more then his appetite deſireth, and his ſtrength can bear. The Surfeit in quality is, when one eateth or drinketh never ſo little of a thing that he hath a prejudice againſt; both are immediately cured by the Tincture of *Coral*, mixed with our *Cordial Water*; not as the former Diſeaſes we have made mention of, either by Specifick qualities or Actinoboliſms, but by their gratefulneſs and friendlineſs to our nature, which when it lieth under the burden of a Surfeit, and findeth the gratefulneſs of this Remedy

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it graſpeth upon it, and lets fall the Matter of the Surfeit, which being looſed it expelleth by Vomiting, without leaving any Particle of it behind, and ſo is immediately well, as I have tried many times, even to the admiration of the beholders.

*Againſt Vomitings.*

This is a pernicious Symptom which is much in reign, when a Patient can retain nothing in his Stomach, but immediately bringeth it up all again, whether Meat, Drink, or Phyſick. But this Tincture, and its Vehicle are ſo friendly to Nature, and of ſo admirable a Virtue, that it will immediately ſtay the Vomiting; And if there be any Cauſe of it, will bring it up, or if the Remedy ſtayeth with the Cauſe of the Vomiting in the Body, it will certainly conquer and deſtroy it.

Many more other Diſeaſes could I mention, in which the Tincture of *Coral* would effect wonderful things. But I think theſe will be ſufficient for any reaſonable and ingenuous perſon: Thoſe that will know more, may adviſe with the Author, who ſhall ingenuouſly tell them if it be fit for their diſtemper or not, and in what Vehicle it muſt be taken; adviſing them ſeriouſly, That if they receive no benefit by this Remedy in thoſe Diſeaſes for which

which it is properly administred, they can hardly expect it from any other. The Author having also a peculiar Talent to judge of Diseases, and the Remedies thereof, by the Inspection of Urines, desireth those that will save charges or lives, afar of, to send their Water; by the examination of which, they shall receive all reasonable satisfaction: And for these purposes and others, he shall give his constant attendance at his own House, from eight of the clock in the Morning, till eleven; and from three in the Afternoon, till five. The rest of the time, it will be known where he is, and when he will be at home again.

Those also that shall doubt of the reality and extraction of the said Tincture, may have from him some of his *Menstruum*, with which he extracteth it, and with that and their own *Coral*, make the experiment themselves.

CHAP.

## CHAP. X.

### *How and in what Vehicles the Tincture of* Coral *is to be administred.*

THis Tincture being ſo noble and ſo precious, and working ſo powerfully in ſo little a quantity, is to be uſed with all circumſpection imaginable, that there be no waſte in the quantity, nor impediment in the quality. There would be a great waſte in the quantity, if it were taken alone, and by it ſelf, conſidering, That one pound of *Coral* will ſcarce yield above one drachm of Tincture; therefore we give it in a little quantity (ſuppoſe of about twenty drops) in a proper Vehicle, ſuppoſe of two or three ounces; that by its diffuſion in it, it may go and enter over all the noble parts of the Body; as you ſee that a grain of *Cochenille* will die a thouſand times of its weight of Water; and that *Saffron* will diffuſe its Tincture in a prodigious quantity of liquor. There would alſo be a waſte in the quantity, if the Tincture were given alone, and by it ſelf; for the Natural heat would conſume it, before it could diffuſe its virtue, and radiate thorough the whole

whole Body. Add alſo, that a Specifick Vehicle will make it work more effectually and determinately upon the part aimed at. There would be alſo an impediment in the quality, if it were not given in a Vehicle that were unfit, or contrary to the diſtemper that it is given for; as if of two Horſes, the one ſhould draw before, and the other back, they could hardly reach home in a convenient time; or, if it were given amongſt Meat, or upon a full Stomach, it is evident, that its virtue ſhould be drowned, and its Radiation hindered: As when a thick cloud is interpoſed between the Sun, and us. For the illuſtration of what we have ſaid, it is viſible, and in a manner palpable, That if the ſaid Tincture were given againſt the Plague and Malignant Feavers in *Plantain Water*, it would hardly work the deſired effect, becauſe *Plantain Water* is cool and aſtringent; and our intention in this, is to expel the malignity of the Plague and Feavers by a moderate ſweat, which cannot be conveniently procured, but by a hot Vehicle, ſuch as is our Cordial Water, or that of *Carduus*, and ſuch other-like. Contrariwiſe, if in immoderate Fluxes of Women and Hæmorrhagies, it be adminiſtred in hot Vehicles, and not in cool and Aſtringent ones, ſuch as *Plantain Water* is, little good can be expected

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of it, by reaſon of the contrariety and diſproportion that is between the Agent and the Patient, that is, the Remedy and the Diſeaſe. Let it therefore be concluded, That it muſt be given in a proper Vehicle, that is, ſuch a one, as is proper for the diſtemper, and will forward the effect of the ſaid Tincture, and hath a peculiar analogy and correſpondence with the Diſeaſe aimed at. As for example, For the ſtopping of all immoderate Fluxes in Men and Women, it ought to be given in *Plantain Water*, or the decoction of the Roots of *Tormentil*. For the cleanſing or renewing of the Blood, in *Fumitory* or *Cichory Water*. For ſtrengthning the Heart and the Vital Spirits, in *Bugloſs*, or *Borrage Water*. For comforting and ſtrengthning the Stomach, in *Mint* or *Penniroyal Water*. For removing of obſtructions in *Sorrel Water*, *Little Centaury*, *Spleenwort*, *Liverwort*. For diſſolving congealed Blood, in Water of *Chervil* or *Daiſie*. For the Fits of the Mother, in the Water of *Motherwort*, *Balm*, *Penniroyal*. For the Dropſie, Convulſion, Palſie, Falling-Sickneſs, in *Cinnamon Water*, continuing for a while, becauſe thoſe Diſeaſes are ſtubborn. For the Stone and Gravel, in *Saxifrage* or *Reſtharrow Water*. The doſe is from ſix grains or ten, to a ſcruple or two, according to the

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age and ſtrength of the Patient, and the greatneſs of the diſtemper: And ſo it may be ſaid of all the reſt of the diſtempers which it is proper for. Upon which, the Author will give his advice to thoſe that ſhall deſire it; and for that purpoſe, ſhall give his conſtant attendance at his own Houſe, from eight of the clock in the Morning, till eleven; and from three in the Afternoon, till five. The ſame Author having alſo a ſpecial Talent to judge of Diſeaſes, and the Remedies thereof, by the Inſpection of Urines, may be adviſed with at the ſaid time; therefore thoſe that ſhall be minded to ſave the charges of Fees, may at the ſaid time bring or ſend their Urine, upon ſight whereof, they ſhall receive all reaſonable ſatisfaction.

As for the ſaid Tincture of *Coral*, with the Vehicles proper for it, they are only to be had and miniſtred by him, to prevent all ſuppoſition, fallification, or miſtakes, the World, at preſent, being ſo full of Envy, Backbiting, and Deceitfulneſs, that he dares truſt no Body with it; but is reſolved, as he is the ſole Author of it, ſo to have all the praiſe of it, and bear all the blame alone, if any be. He alſo carrieth always ſome of the ſaid Tincture about him, ready to be adminiſtred, whenſoever occaſion ſhall require, that no time

may

may be loſt, as moſt commonly it is, in acute and exceeding haſty Diſeaſes. That ſhall not hinder, but if any Body be ſatisfied with the Virtues and Effects of the ſaid Tincture, he may have of him what quantity he pleaſeth to lie by him, againſt the time of need; and this he doth to make good his Motto, which alſo was that of *Cardan. Io ſuon Medico non di parole ma d'effetto.*

*From my Houſe in* Clarkenwel Cloſe, *the Second on the Left-hand.*

Garencieres.

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FINIS.